

Review

Wallin, Paul. 1993. *Ceremonial Stone Structures: The Archaeology and Ethnohistory of the Marae Complex in the Society Islands, French Polynesia*. Aun 16. Societas Archaeologica Upsaliensis. Uppsala. 178 pages, 134 illustrations and photographs, and a bibliography. Soft Cover, ISBN 91-506-0993-9.

William Liller, Ph.D.

In this, his Ph.D. thesis, Paul Wallin has combined an impressive quantity of archaeological data with ethnohistorical sources to analyze and interpret the meaning behind the French Polynesian *marae* in their religious and social context. In doing so, Dr. Wallin has produced a work that should be read, studied and digested by every serious student of Pacific prehistory. It is not easy reading: many pages are devoted to a detailed statistical analysis of his extensive data base, the details of which can be found stashed away in the Appendix.

Many *RNJ* readers will, no doubt, choke on one of his main conclusions: that the physical appearance of the *marae/ahu* concept came from South America "first affecting the Polynesian sphere on Easter Island since the earliest datings of *ahu* structure so far are found there". Still, he has given us copious quantities of solid quantitative results based on a careful study of all the available data.

Wallin first became interested in Polynesia through the writings of Bengt Danielsson and Thor Heyerdahl, and it was Arne Skjølsvold who invited him to participate in the Kon-Tiki Museum's excavation team on Easter Island in 1987-88. He also thanks Museum Director Øystein Johansen and Chairman Thor Heyerdahl, Jr. for sharing their knowledge and for interesting conversations. It is not surprising that his thinking has continued in what might be called the Scandinavian mind set.

The thesis is divided into three roughly equal parts plus an Appendix: Part I, Introduction and Background; Part II, Analysis; and Part III, Interpretation and Summary. The Appendix, also in three parts, contains his data base for 444 *marae*; plan drawings of many of these *marae*; and the results of a correspondence analysis.

His data are taken primarily from earlier published surveys, the largest being the out-of-print "Stone Remains in the Society Islands" (1933) by the late and legendary Kenneth Emory. As Wallin points out, these data have never been systematically used in any kind of analysis. Furthermore, he and his (now) wife, Helene Martinsson, have studied additional *marae* in French Polynesia, and these new results are included.

It seems unlikely that Emory or anybody else could have accomplished what Wallin has, at least not until recently: he had a mighty Macintosh computer crunch thousands of numbers to arrive at his findings. Some will say that many of his results are not really new or surprising; other investigators including Emory, Garanger, Verine, Roger Green and colleagues, and of course Emory's student

Yosihiko Sinoto, have come up with the same answers from more general studies. But now the results have been put on a firm statistical basis complete with Chi-square analyses, tested hypotheses and correlation coefficients.

Most of the *marae* plan drawings show arrows which point, we presume, northward. Alas, there is no indication as to whether *magnetic* north or *astronomical* north is used, but this is not Wallin's fault: many of the original surveys were vague on this point and sometimes just plain sloppy or erroneous. (Sinoto once told me that at times Emory got his directions confused, and his published arrows sometimes indicate south rather than north.) Consequently, I withhold any criticism that Wallin should have included a discussion of astronomical orientations. Nevertheless, the preponderance of arrows pointing parallel or perpendicular to an *ahu* axis or a *marae* wall is striking.

I see that Helene Martinsson-Wallin's Uppsala Ph.D. thesis, "The Ceremonial Stone Structures of Easter Island", has just arrived in the mail. I very much look forward to reading it.

Review

Ka 'Ara te Mata!

Steven R. Fischer, Ph.D.

"Open your eyes!" is happily out again. It's the second issue of the 8-page, Rapanui-language broadsheet published by the Department of Rapanui Language and Culture of the "Lorenzo Baeza Vega" School at Hangaroa. Dated Ko Ruti (November) 1993, the entertaining publication, handsomely edited by the energetic Francisco Edmunds Paoa, was designed by the Programa Lengua Rapa Nui (UCV-ILV) on Rapanui itself, and printed by the Universidad de Playa Ancha at Valparaíso, Chile. The second issue of *Ka 'Ara te Mata!* is as much a delight as the first issue. Its quality has improved: the printing is more professional, the orthography more consistent, the lay-out more dynamic and refreshing. The several illustrations, though simple, are tastefully effected and entertaining.

In his editorial, Francisco stresses that the purpose of *Ka 'Ara te Mata!* is to inform about the Rapanui language, to encourage its active writing, and to foster its use in the home by Rapanui children. In "Mana'u Tupuna" ("Ancestral Beliefs"), Rodrigo Paoa Atamu tells us all about *tapu*. David Teao Hey has us search for 16 Rapanui words in his clever letter-block quiz "Kimi Vananga" ("Search for the Words"). In "He Pahera-hera Rapa Nui" Cristian Madariaga Paoa excitedly calls out "OHEHOOOO!!" then describes for us *hakangaru*, ancient Rapanui surfing.

The two poems "He 'Inanga" ("Heart") by Hilaria Tuki Pakarati and "Te mana" ("Mana") by Virginia Haoa Cardinali are sensitive, moving, and inspirational. The Editor's own "Vananga Rapa Nui" ("Rapanui Language") summarily elucidates modern myths about *rongorongo*'s origins and customs.

Catalina Hey Paoa affords a short but informative glossary of lesser-known Rapanui words in "Vananga mo Hapi"

("Words for School"). In "A'amu Tupuna" ("Ancestral Tales") Lucas Pakarati Tepano tells the curious tale of "Hotu". And Marcos Rapu Tuki concludes with the dirges "Riu Tangi mo Veri 'a Haukena" ("Lament for Veri 'a Haukena").

A splendid read. *Ka 'Ara te Mata!* is simply marvelous for the continued encouragement of reading and writing the Rapanui language on the island. If there is any small critique to be made, then it would only be that more Rapanui--and less Tahitian--should be used. As much as 50% of the vocabulary in the publication is at times Tahitian, not Rapanui. This smarts.

Ka 'Ara te Mata! not only opens our Rapanui eyes--it opens our Rapanui hearts.

Review

Edwin N. Ferdon Jr., an old Easter Island hand, who celebrated his 80th birthday last year, has recently published another book, *Early Observations on Marquesan Culture 1595-1813*. The publisher is University of Arizona Press, Tucson. The price: \$40.

Robert Langdon.

Originally an American geographer, anthropologist and archaeologist, Ferdon did extensive field work especially in Ecuador and Mexico and published his *Studies in Ecuadorian Geography* in 1950. In 1955-56, he went to Easter Island and the eastern Pacific with Thor Heyerdahl's Norwegian Archaeological Expedition and later served as co-editor, with Heyerdahl, of the two massive tomes on the expedition's work.

After retiring in 1978 after 17 years as associate director of the Arizona State Museum in Tucson, Ferdon decided to try to recreate the life of the people whose shell and bone artifacts, stone ceremonial structures and what not he had helped to excavate in Polynesia. He started with Tahiti and delved into the records of the British, French and Spanish explorers who visited that island between 1767 and 1797. The result was *Early Tahiti: As the Explorers Saw It 1767-1797*, which the University of Arizona Press published in 1981.

Ferdon followed up his Tahiti book with a similar one on Tonga, *Early Tonga: As the Explorers Saw It 1616-1810*. That saw the light, with the same publisher, in 1987. This third book in the same vein on the Marquesas has a somewhat different title because the European explorers did not call at the Marquesas with the same frequency or for the same lengths of time as they did in Tahiti and Tonga. Indeed, Ferdon's principal source of information was not the explorers but a missionary, William Pascoe Crook, the first European to live in the group. He was there for 19 months in 1797-98. A marvelously informative, but little-known ethnography based on Crook's observations is preserved in the Mitchell Library, Sydney.

Ferdon's Marquesan volume runs to 184 pages. This is well over 100 fewer than his previous volumes. It follows a

similar pattern, however. After a brief opening chapter about the position, geography and climate of the Marquesas, there are chapters on: the Marquesans and their dwellings, social organization and government, religion, daily life and diversions, from birth to death, the quest for food, transportation and trade, and warfare. A final chapter discusses the origins of the Marquesans and eight cultivated American plants that Crook found growing in their islands. The invaluable bibliographical references that follow fill almost 27 pages.

For those interested in Easter Island prehistory, the last chapter is especially significant. Although in the past Ferdon never quite saw eye-to-eye with Heyerdahl on the question of American Indian influence in Polynesia, his discovery of Crook's material forced him to conclude that 'one might reasonably ascribe the presence and use of some of the American plants. . . to a pre-Columbian introduction'. This prompted the further thought that 'a more balanced approach' to the American Indian question is now justified than has been apparent in the past.

PUBLICATIONS

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★ Bahn, Paul and John Flenley. 1994. Easter Island, a terrible warning. *Focus Magazine* for April, Pp. 92-97. London.

★ Blixen, Olaf. 1993. El arbol de la abundancia y el origen mitico de las plantas cultivadas en America del sur. *Moana*, IV(3). In Spanish. For information, contact Dr. Blixen at Casilla de Correos 495, Montevideo, Uruguay.

★ Grijp, Paul van der. 1993. Women's handicrafts and men's arts: The Production of Material Culture in the Polynesian kingdom of Tonga. *Journal de la Société des Océanistes*, 97:159-167. Musée de l'Homme, Paris.

★ Gibbons, Ann. 1994. Genes Point to a New Identity for Pacific Pioneers. *Science* 263:32-33, for January 7.

This study found that a small percentage of the Polynesian population, including East Polynesia, carry a Melanesian genetic marker, as do some very early Lapita skeletons.

★ Hagelberg, Erika and J.B. Clegg. 1993. Genetic Polymorphisms in Prehistoric Pacific Islanders Determined by Analysis of Ancient Bone DNA. *Proceedings of the Royal Society*, 252:16

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